Making butter, //nubu, is done in the following way: the sour milk is poured from the wooden pail into a calabash, aba·s. This gourd flask, the narrow opening of which is closed with a wooden plug, is rolled at a slant on a soft base that is usually made of skins. This is done in the bright sunlight or near a fire. After rolling for about three hours, the gourd is finally moved so slowly that the butter can collect on the top. Then the fluid is drawn off and drunk, and the butter, aba//nu/i·b, i.e., calabash fat, is piled in a wooden pail (!kʗao, verb); it is eaten either fresh (*!kʗao//nu/i·b) or fried (*/gē-be//nu/i·b). 415 252 234

To increase the amount of butter the fresh thicker roots of a plant which resembles in habitat a Portulaca of the Kalahari is placed in the milk calabash. Because the body (/kʗāb) of the plant is well covered (ʗa) with hairs (/ū·/gu) it bears the name /ū-/ʗa/kʗa·s. 234 252 [824]

The mashi a madila of the Bechuans corresponds to the */hu·nin/hu·ni-milk of the Hottentots. The fresh milk is poured into a similarly-named calabash which has an opening cut out the width of a hand and is left standing for about two days until it is curdled, leaving a watery sourish fluid at the top and a firm mass at the bottom (!hare·b). 171 234 252

[188] The wooden milk pail (//hoē·s) is preferably carved from the wood of a willow-like tree (ǂhũi·b) that grows abundantly in the Orange River wadi. A handmade funnel, //kʗaru·s, also seems to belong to the original dairy utensils of the Hottentots; I did not get a chance to see it. 415 234

Fresh goat's milk is the chief food of the Hottentot children; the adults also drink it first in order to keep the cow's milk for butter. 234 262

In addition to game from hunting and the products of cattle raising there are many foods of "the little people" as they might be called, which the Hottentot seeks in the wilderness or obtains by chance. An impoverished, nomadic folk has to rely on gathering its food in such a manner. [855]

There are no mammals that the impoverished Hottentot will not eat: mice; hares; rock rabbits; porcupines, "dwarfs" (probably Cynictis penicillata G. Cuv.), wildcats and jackals; I saw them all put in the cooking pot. Even hyenas are eaten. Eating their heart is supposed to make one extremely sleepy, a superstition that evidently originated from the heavy daytime sleep of the hyena. 262 136 [825] [827]

[Picture. Anthericum drepanophyllum (Buk.) Schtr. 1/2 natural size. 137
Pelargonium zonale Willd. 5/6 natural size.] 222

The leaves and flowers of the /ũ/robis, of the Oxalis genus are 262
dried in a pan over the fire, crumbled and kneaded in fresh milk when [252]
cooled. The milk then curdles. All the coarse fibrous parts are removed, the leaves and blossoms separate into small pieces and are eaten.

Several compositae offer edible blossoms. The blossoms of two Gazania species (one white and one yellow, both called *!go·bo//nã/s) are eaten with pleasure, either raw or stirred into a porridge in boiling milk with salt.

A number of compositae are grouped together under the collective name */gĩ·gye/ga·mes, to which those with edible blossoms also belong [293] such as the Berkheya corymbosa D.C. The above-mentioned [824]
Hottentot term, however, also includes a Hydrophyllaceae with edible blossoms, Codon Royeni Thbg. and is also used for Compositae which cannot be eaten such as Eremothamnus Marlothianus O. Hffm.). It must also be considered that many of the above-mentioned blossoms are only occasionally eaten by adults, but one cannot pass them by [855]
without any comment, because they are of importance for the nourishment of the children, who have to get along by themselves and can satisfy their hunger with them. The same is true of the gum-resin (hai·rab) of the acacias. [Picture. Codon Royeni Thbg. Natural size.]

3. Luxuries

Luxuries of the natives were formerly infusions made from legumes 222
and herbs of various kinds. Even today the capsules of Ectadium 272
virgatum E. Mey. and the seeds from the pods [204] of the Acacia 137
hebeclada, D.C. which are as long as a finger and stand stiffly upright, are roasted, ground and infused while boiling. Similarly they use the seeds of a pod-bearing bush called !kχã/s, which is easily recognized by its soft leaves, longer than one's finger and piny needles, which are set in pairs at the root of a long, yellow, hard, sharp thorn that is a centimeter long. A fern is also brewed as tea. 177
But since the natives have become accustomed to our coffee and tea, 272
the above-mentioned plants have ceased to be important, at least in the household of the healthy Hottentot. In addition the Hottentot has become a slave to alcohol and tobacco since coming into contact with whites.

The arrival of the young wife, tara·s, in the husband's village is celebrated again with slaughtering, a greeting to which she is entitled (cf. [601] k tale, LVIII).

Today only a few Hottentots could afford several wives, as ancient stom allows, because of their impoverishment. Also the relationship tween the sexes has deteriorated to such an extent that it is not necesy for a man to have the intimate relationship with several wives ofially sanctioned.

2. Intra-Family Relationships

a) In the relationship of husband and wife, the honored position of the ife differentiates the family of the Hottentots clearly from that of the ereros. The woman is considered the mistress of the hut in all housebld matters. Thus under certain circumstances she has the right to fuse her husband the right to enter the hut. She manages the food supy. Her husband asks for milk and she gives it to him. In addition, the ct that she does the most important job in the household of a herdsman, amely the milking, differentiates her from the wife of a Herero. The onored position of the woman in the marriage relationship does not preent occasional quarrels in which the husband makes full use of his physial superiority.

Only barrenness lowers the esteem of a wife permanently.

b) The relationship of the parents, //gũ·ǂra, to the children, /gõ·an, [601] aring for small children, aba·, is naturally the mother's business. She arries her child on her back in a lamb skin called //hani·b (see Plate X).

"//Haniba !kxara !", i.e. Drag the aba skin after you!" is shouted to ittle children when they sneeze (sĩ?). In other cases I heard the mother vish the sneezing child "!oǂman kxao !," i.e. "push your rear !" (°-an eems to be a reflexive particle). Both wishes refer to the eagerly-awaited irst attempts of the child to walk. The baby tries to get up from its elpless sitting position on the floor and at first always falls back again n its rear. When it can walk, it drags the aba skin, which it has by then outgrown, after itself and uses it as a toy.

[300] The parents assign each child, even grown ones, a certain cow for its use (°maĩam, i.e., placing to the mouth). The child may only milk for itself this one cow, ǂâbes, mornings and evenings. During the day, when the cattle are in the pasture, he is served what is left of his milk. Likewise those who are married sometimes get four or five cows from their parents. [585

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

if the marriage does not turn out satisfactorily, they put the woman away and make a divorce. Marriages are solemnized in the following way: they kill an ox, two or three or sometimes more sheep, then they skin the carcases and having exposed them for a little to the air they cook them with the animal's own fat in the pots we have mentioned; the innards they roast beneath the ashes, and when the feast has been prepared they summon their kin and set these dainties before them, enjoying themselves in their own way [49]).

CHAP. XXIV.

The Education of the Children.

If a woman is in easy childbed they are sufficiently skilful in binding and severing nature's links; but when a difficult labour sets in, they invoke the aid of a plant of wonderful efficiency, which happily expels the foetus [50]). I could not succeed in purchasing this plant at any price either directly or through others. Their reply always was that they are forbidden by law to share it. Women who have had a child are not long in retirement [51]). They bring their children up without any regularity or niceness, as you would expect from savages. After keeping them two or three weeks in the huts, they then sling them on their backs without any swaddling bands whatever. At a little more than four months old they begin to smoke and at eight months to walk upright, at which time they are given a kaross, according to information given me by one who had resided five years in the place. When they are eight or nine they begin to handle arms, both the bow and spears. Their parents often place their food at a distance; at this they must keep on aiming till they hit it, being compelled meantime to go on fasting [52]).

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tale that "as soon as a male is born his mother partially castrates him, and gives him sea-water to drink, and tobacco to eat"! (*op. cit.*, 392).